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there a prince or a pious man like thou?" As to the concluding portion, I think the first word must be completed into לנחל [א]ה, and the last word into ועברים. The middle remains illegible.

I am, on the other hand, able to restore with certainty the two first lines of the seventh strophe, from the outlines in the MS. They read : נפשי בו קשורה ומתאוה. היותו רב ונניד לכל גויה, i. e. "my soul is bound up with him, and wishes that he might become the teacher and ruler of every creature." Over the word שאילה, which, in the MS., has a line on the top [= שאילה], the word נאוה, which agrees with the rhyme, is plainly visible. Between אלוה and שאילה the letters וי or לוי remain.

If we further consider that the eighth strophe is incomplete, the end being wanting, without, however, the MS. being indistinct or injured, it is evident that the latter only contains the draft of the poem, and not the text in its final form. The same conclusion is offered by an investigation of the metrical value of the poem. The poet had evidently in his mind a poem of eleven stanzas of four lines each, with a perpetual concluding rhyme, the three first portions or lines of the stanzas rhyming separately. The metre of the four lines of each stanza was to be יתר ושתי תנועות יתר ותנועה. This metre is almost faultlessly carried through in several stanzas, and in all of them it can easily be restored by small insignificant corrections; this shows that only the draft of the poem has been preserved, and that the small inaccuracies were all corrected in the clean copy.

DAVID KAUFMANN.

ANGLO-JUDAICA.

In the list of Tosaphists formulated by Zunz¹, a certain unknown Rabbi is introduced in the following words "I (הר"י) dem der Verfasser von Tosaf. Taanit 3 a gehört, ist wahrscheinlich ר"י טרושין, ein Schüler von R. Perez und R. Ascher, der in Anmerkungen zu Schaare Dura (4, 5, 8, 24, 30, &c.) vorkommt."

The letter I in this extract may equally be the letter J; and ר"י may be Isaac, Jacob, Joseph, Jehuda, &c. There is no certainty about it. What we principally have to note is that here is a Rabbi presented to our notice, coeval in time with Rabbenu Perez and Rabbenu Ascher (Rosh), both of whom lived and flourished at the

¹ *Zur Geschichte und Literatur*, p. 53.

end of the thirteenth century. Was this Rabbi an Englishman? Apparently, yes. On the Exchequer Plea Roll, Jews, No. 39, membrane 2, is found a list of Winchester Jews, among whom Joce, son of Troyt, finds a place. The year 1281, when he is introduced, is just the period likely to have brought him into contact with the two eminent teachers, one in Paris, the other in Toledo. Nothing is known of him. The רבנינו יוסף of Zunz may now be extended into רבנינו יוסף.

Troyt and its variant Truyte is an unusual name. It is borne by one other person only. Rosa Troyt, a London Jewess, whose property escheated to the crown at the expulsion in 1290¹. Mr. Loftie, the historian of London², says: "In or about 1287 there was a conveyance to Hugh de Vienne of the rent of the holdings of Cresse, son of Cresse the Jew, of Roesia Douceman, and of Roesia Truyte, all in Milk St., and described as the houses of certain Jews." The connexion between Rabbenu Joseph Troyt and Rosa Troyt, if there be any, is nowhere apparent.

M. D. DAVIS.

¹ Mr. Joseph Jacobs, in his *London Jewry* plan, page 20, localizes her rightly; but on the next page, curiously enough, he fails to include her among his Jewish owners of property.

² *Historic Towns*, p. 98.